I Kill you all

Death Triumphant:

OR,

The moſt Renowned, Mighty, Puiſſant, and irreſiſtible Champion and Conqueror General of the whole World DEATH, Deſcribed.

WITH

A deſcripton of his notable Fights, and triumphant Victories obtained againſt all Creatures, eſpecially againſt the Sons and Daughters of men.

ALSO

His particular Stratagems and numerous regiment of Sickneſſes and Diſeaſes, whereby he conquers and ſubdues Mankind. Lively ſet forth to the view of all men, for their better preparation for the day of their death, and diſſolution out of this ſinful life.

The Eight Edition.

By *Andrew Jones.*

1 Cor. 15. 55. *O Death where is thy ſting! O Grave where is thy Victory!*

London, Printed for *Will. Thackery* at the Sign of the Angel in *Duck-lane*, 1681.

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Revel. 6. 8.

And I looked, and behold a pale horſe, and his Name that ſat on him was Death.

Revel. 14: 13.

And I heard a Voice from Heaven, ſaying unto me, Write, Bleſſed are the dead that die in the LORD from henceforth; Yea, ſaith the Spirit, that they may reſt from their Labours, and their works follow them.

IT *is appointed for all men once to die,* ſaith the Apoſtle in *Hebrews* the ninth and the ſeven and twentieth verſe; *and after death comes the Judgement.* And as St. *Paul* ſaith in *Romans* the fifth and the twelfth verſe, *By one man ſin entred into the World,*

and death by sin; and so death passed upon all men, for that all have sinned. And death, saith he, in verse 14. *reigned from Adam to Moses*: Yea as daily experience tell us, it reigned from *Adam to Christ*, from the beginning of the World to the end thereof: There is not a day nor a night that passeth, but experienceth this great Truth, and as the Psalmist saith of the Sun in the Nineteenth Psalm. *There is no Speech, no Language, no Land nor Nation where his voice is not heard; yea, his power and dominion is gone forth into all the world.* Therefore beloved wonder not at all at this conquering Conqueror; for who is there among all the sons and daughters of men but is able to speak of his greatness, and declare his power to the generations to come. Look but upon your Fore-fathers, Grandfather, and other your Predecessors, and they will all tell you experimentally of his power and greatness. Where is *Alexander?* Where is *Pilate?* Where is *Julius Cesar?* What's become of all the great and renowned Champions of the World? Are they not all dead and gone and overcome by death; is it not said by *Methusalem* and the Fathers of old, in *Gen.* 5. that they all died, they lived hundreds

dreds of years, and yet at last these *died*. And what day is there but you may see some one or other bemoaning the loss of some one or other of their friends, Oh saith one, My Father is taken away by Death, and My Mother, saith another; the Husband laments for the death of his Wife, and the Wife for the death of her Husband, Parents for the death of their Children, and the Children for the death of their Parents, every day are bemoaning themselves, and yet notwithstanding every one is ready to say of him, *I hate him, for he telleth me no good, but evil tidings*; They cannot endure to hear of him, because one time or other he must and will vanquish and overcome them. They cannot endure to hear talk of him: O how it troubleth and perplexeth them, especially those who live at hearts ease in pleasure and prosperity: its a grief indeed to them to hear of death: for why? it brings to them no tidings of good, but altogether of evil; for true it is, death is an ill friend to them that die in the guilt of their Conscience, and sins unrepented of, to them its very sad news indeed to die: But to those who live honestly, walking as in the day time; having a conscience

void of offence, to them he is ever welcome, for why, nothing on this side Heaven can be more comfortable to a godly man, then that day; *For blessed are the dead that dye in the Lord.*

Death to a gracious godly man is a good friends, it brings them the best news that ever they heard in all their lives; a message from their Father in Heaven, to summon them home to himself, to partake of those glorious and heavenly enjoyments, which he hath provided for them from the beginning of the World; they are not afraid of his fears, nor of the power, greatness and revenge of his King of Terrors; yet this is that undaunted Champion of the World, that puts the whole World in fear of him, and maketh even Kings to fall down before him; and certain it is, this great and mighty Champion Death will one time or other overcome the whole World; For all must die, that is undoubted: And should all the World joyn together to resist him, they could not be able to stand before him: Be pleased then to take this description.

A Lively Description of the Great Champion and Conquerour *DEATH.*

DEATH is a raw bon'd shrimp, nor low nor high,
Yet he hath power to make the highest low,
The supream Master of Mortality,
The poor mans friend, the rich mans foe,
The last remains oftimes anatomy.
A Thief in pace, in pace more sure than slow.
Sleep, a dream; hence we are said to have
In sleep our death, and in our bed a grave.
His sign's in Sagittary, and the But
He shoots at, is Mens Hearts, he never sits
The shafts he shoots to the Quiver they are put.
Won is he not by threats nor by entreats,

Price

Price, power and prayer; at whosoever he
(shoots
Or aims to strike, he never fails, but hits;
Thus fearless he, as ever he hath been
Makes his stroke to be felt, not to be seen.

Death his worms Caterer, who when he comes
Will have provision, though the Market
(starve;
And knows before where he intends to come,
And on which carkass he intends to carve.
As he awakes the sin deluded Drones,
And cuts them off, as rightly they deserve;
Its he that all things to subjection brings,
And plays at Foot-ball with the Crowns of
(Kings.

Two empty lodges hath he in his head,
Which hath two lights, but now his eyes are
(gone.
Cheeks had he once, but they are now hollowed,
Beauty he had, but now appears there none;
For all those moving parts are vanished,
Presenting horror, if but look'd upon;
His colour sable, and his visage grim,
Most ghastly looks do still attend on him.

Fleshly

Fleshly he was, but now it's pickt away,
The reason's this, because he hath so much
(to do.
Cloathed with flesh, he would be fore'd to stay,
And shew perchance too much of mercy too,
To some young piece, who on some Holyday,
Might force him sure, if she could tell him
(how;
Which to prevent, and better to restrain him,
He goes so ugly, none would entertain him.

Yet entertain'd he will be, though he be
Contemn'd by the profane Courtezan, whose
(form,
Seems coy to give him hospitality;
Yet when he comes, he'l not on heads adjourn,
To give them summons of Mortality,
Converting that some Beauties did adorn,
Her composition to corrupted Earth,
Whence she deriv'd both period and birth.

Snake like, he comes on us with creeping pace,
And takes us napping, when we least think on him:
In's hand an hour-glass, which infers our race,

Is

Is near an end, and though we strive to shun (him,
He moves when we do move, and that same (place,
Whereto we fly? And think we have our run (him;
There he appears, and tells us 'tis not good,
To strive 'gainst that which cannot be with- (stood.
If we shed tears they're bootless, for his eyes,
Instead of sight are molded up in clay:
If we essay to pierce his ears with cries,
Vain is our labour, fruitless our essay:
For his remorseless ears all motions flies,
Nor will he give the Prince a longer stay.
His payment must be present, and his doom
Return to earth, thy cradle and thy tomb.

Nor is his summons onely when we are old,
For age and youth he equally attends:
Nor can we say that we have surer hold,
In youth than age, nor further from our ends:
Save that we are by Natures verdict told,
With length of years our hope of life extends.
Thus young or old, if Death approach and say,
Earth unto Earth, we must perforce obey.

The Deſcription of Death.

A breath, bereaving breath, a fading ſhade,
Ever in motion, ſo as it appears;
He comes to tell us whereto we were made,
And like a friend, to rid us of our fears:
So as if his approach were rightly underſtood
He ſhould be welcom'd more with joyes than
(*tears.*
Joy to diſſolve to earth; from whence we came,
That after death joy might receive the ſame.

Naked his ſcalp, thrill, open is his noſe,
His mouth's from ear to ear, his earthly breath
Is corrupt and noiſom, which makes me ſup-
(*poſe,*
Some moldy Cell's the Manner houſe of death.
His ſhapeleſs legs bends backwards when he
(*goes,*
His rake lean body ſhrinking underneath:
Feeble he ſeems, bereft of heart and power,
Yet dares he fight the mightieſt Emperour.

Now he conſorts with fleſh, onely worms and
(*men,*
Prepar'd for worms meat, though he makes
(*reſort*
To Countrey, City, Village, now and then,
Sea, where he's ſeldom welcome, to the
(*Court,*
There

There will be enter, and will ſummon them,
And go they muſt, though they be ſorry for't.
Thus Countrey, City, Village, Court and all,
Muſt their appearance make, when death doth call.

Chop fallen, creſt ſunk, dry-boned anatomy,
Earth carv'd, mole-eyed, fleſh-hook that pulls us hence;
Night crow, ſouls doom, that tells us we muſt die.
Pilgrim remover, that deprives our ſenſe,
Lives date, ſouls hate, that ſends from miſery.
Mans ſharpeſt aſſault, admitting no defence.
Times exit or our entrance to that clime,
Where there is no time nor period of time.

Nor ſtands he much upon our dangerous year,
All are alike to him, yea oft we ſee,
When we are moſt ſecure, then he is moſt near;
There is none at all from him can flee,
For as he can tranſpoſe him every where,
Eaſt, Weſt, North, South, with all felicity,
So he can come; ſo coming in his ſtealth,
And take us hence, when we are beſt in health.

This

This is his Deſcription; Death is his name; King he is over all Kings and Princes; yea terror to Princes, and a moſt bitter enemy to all ungodly wretches; unwelcome he is to moſt, and unlooked for and unthought of almoſt by all.

As for ſtrength, who is there that can equal him? for power he is moſt potent, for ſtrength he is invincible, and by all irreſiſtible: His fears are moſt horrible, and his dominion is from Sea to Sea, and from Generation to Generation, over all the World.

I remember a ſtory of an old man that had gathered a bundle of ſticks, and carrying them upon his back, at laſt grew very weary of his burden, and was ſo far tired and ſpent, that he could go no farther; which cauſed him to throw down his ſticks, and cry out for death to come and take away his life, no ſooner had he ſpoke, but death appeared to him, and demanded why he wiſht for him? The man amazed at his ſudden appearance, could ſcarcely ſpeak for fear, yet recovering his ſpirits, ſaid, I pray thee help me up with my bundle of ſticks.

This

This is the Condition of many in troubles and afflictions, they will wish for death, and O that I might die, but when death appears, they change their notes, and are of another mind; but I say unto you all be prepared for his coming, and fear him not: for death to those that are prepared is a welcome friend; yea, when he comes, he puts an end to all controversies; Death dissolves many a hard knot which the world cannot: he makes a separation betwixt a Man and Wife; Parents and Children, Masters and Servants. He observes neither Years nor Moneths, neither Weeks nor Dayes, neither Hours nor Minutes. He comes at the first as well as at the last; yea, the first minute of our lives.

Death hath one way or other to overcome all, both old and young; it is no more but a word and a blow with him, to touch and go, yea many times without words, without sickness, yea suddenly, in a moment; Death is the ablest Doctor in the world, he cures all diseases instantly; if so be men be given to ambition, he hath a cure to humble them, and lay their honor in the Dust; if men are given to pride, Death will teach them humility, and lay them

them even with the duſt; if men are given to prodigality, Death will cure them: if men are given to covetouſneſs, Death will make them liberal to the Worms; if men are given to Drunkenneſs, Death will make them ſober; if an Adulterer, Death will teach him Chaſtity: All theſe cures will he do with one and the ſame Medicine, and ſhall we ſay of him, *Our God never made him, but the Devil and Sin brought him into the World?* For the Devil bore a grudge to mankind from the beginning, and hath ever ſince ſet each diviſion againſt him. *For as by one man ſin entred into the World, and Death by Sin, and ſo Death paſſed over all men, for that all have ſinned*; Rom. 5. 8.

Now the principal motive which may encourage Chriſtians to embrace and welcome death, is the aſſured hopes of the enjoyment of theſe everlaſting joys which every true Chriſtian ſhall enjoy to all eternity in Heaven: *therefore welcome death, welcome friend, ſaith the godly man. I deſire*, ſaith *St. Paul, to be diſſolved and to be with Chriſt, which is beſt of all; therefore farewel life*, and welcome death, welcome meſſenger of my Father, thou wilt put an end to all

my sorrows, and convey my soul into *Abrahams* bosome. I shall fare from Earth to Heaven, from a Prison to a Palace, from this sinful World to the Heavenly Countrey; where I shall always be in the presence of God and Christ, and all the glorious Angels of Heaven, and all the Patriarchs and Prophets, Apostles, immortal and blessed Saints: *Where there shall be joy without sorrow, liberty without imprisonment, health without sickness, joy without sorrow, pleasure without pain, and that to all Eternity; where one day is better than a thousand.* Come then O Death at thy pleasure, for it is a pleasure to me to die. *To me to live is Christ, and to die is gain.* Come thou O my joy, for it is a joy to me to enjoy thee. Welcome Death, the beginning of joy, that first-fruit of pleasure; when thou comest, farewel sorrows, and farewel miseries, my Winter is past, thou art to me a messenger of joy. O life thou art my death, O death thou art life; this life is a continual death: but after that death hath seized upon this my body, *then shall my soul go into her life, adiew therefore O my life, and welcome, yea thrice welcome Death: farewel also O Death, and for ever welcom life and immortality and glory for ever.*

Since

Since death is thus described, for this he is, be still prepared, lest unprepared he come, and take you hence for spending time amiss, for death is sins reward, transgressions doom; *So when thou dost thou shalt be sure of this, to have access into the marriage room*, and for thy Tomb, instead of Ivory, or Marble, or Brass, shall glory cover thee.

Certain Rules and Directions how to live a godly life, and so we may die a happy death, and not fear him when he comes.

IN the morning when thou first awakest bless God, and give him thanks for his careful Protection, and watching over thee, for the quiet rest and sleep he hath bestowed upon thee, to the refreshment of thy body, and the renewing of thy mind.

Call to mind all the business of the day following, and then to all thy honest en-

deavours crave the direction of God, and his assistance; *otherwise thou toilest in vain, and thy labours will not prosper.*

2. At the evening, when thou hast retired thy self, call to mind what thou hast effected, what thou hast neglected, what evil thou hast avoided, what thou hast done.

3. When thou prepareſt thy self to bed, *likewise prepare thy self as for thy grave; remembering that many go to bed and never rise again, till they be raised with the sound of the last Trumpet*; thou art nearer thy end by one day, then thou wast in the morning: Therefore every night be so wise as to know that which the fool neglected, *That this night this Soul may be taken away.*

4. For Food, Raiment, the fruit of the body, the Fruits of the Field, for health, wealth, friends, or the mercies and benefits thou receiveſt from God, whether outwardly or inwardly in Body, or in Mind, receive them not, use them not, touch them not, without prayer and praise, and thanksgiving to him, the *Creator* and giver of all good things.

5. Be fully perſwaded in mind, that thy present estate is best for thee, whether prosperity

ſperity or adverſity, whether poor or rich, becauſe it is the good providence of God, and without his will nothing befalleth his Children.

6. Put away jeſting, with fooliſh talking, *remembring this, thou keep thy tongue from evil, and thy lips that ſpeak no guile,* Epheſ. 5. 4. *For in many words there cannot want ſin.*

7. Endeaver to have fervent Love, for the gift thereof is ſweet, it covereth a multitude of ſins.

8. *To do good, and to diſtribute, forget not; for with ſuch ſacrifice God is well pleaſed,* Heb. 13. 6. *Wherefore ſtop not thine ear at the cry of the poor,* leſt thou likewiſe cry and God will not hear.

9. See that in word and converſations of life, thou become a preſident for others to imitate, let this be done without hypocriſie; *and forget not in all things to keep a good conſcience,* for this will bring a man peace at the laſt.

10. Practiſe in thy life true humility, *for God reſiſteth the proud and giveth grace to the humble. For what have we that we have not received.*

11. Whenſoever thou falleſt into ſin, ſpeedily

dily recover thy self again by repentance; and lie not therein with the dead, but rise again by faith in Christ, *as being alive with God.*

12. Whatsoever thou takest in hand, remember thy death, so shalt thou never do amiss, if at all times thou esteem the day of thy life, as the day of thy death; for there is nothing so certain as it; *be therefore sober and watching, that Christ at his coming may find thee waking:* And for thy better watch, let this sound be always in thine ears, *Arise ye Dead and come forth to Judgment.*

13. So spend the Sabbath day in thy life, that thy soul at death may rest in bliss.

14. Think with thy self thou hast deferred many years thy repentance, and think how gracious the Lord hath been unto thee, that he hath not cut thee off in the middest of thine to delay in that kind, but make this thy present day, upon pain of thy peril.

15. Daily and hourly think upon the Love of Christ, never enough to be thought upon; the gracious and admired work of thy Redemption, *By the blood of that immaculate, and unspotted Lamb Christ Jesus, at the very Name whereof, shall be bowed all*

the

the knees of Heaven and Earth, but at the thought thereof, shall be rent all the hearts of both.

16. Do not that injury to any other, that thou wouldest another should do unto thee, though thou canst: Oppress not the poor by thy might, be not Quarelsome, a Gamster nor Surety, but for a tried friend, and a good occasion.

17. Keep not company with any notorious and detected person, by whom, though not otherways thy Reputation and Credit may be called in question in the opinion of the World: For the company, be it good or evil that thou keepest, such shalt thou be censured to be.

18. Be fearful to commit sin, especially any exemplary sin, to shew the way as it were to others, lest they perish therein unrepented, and it be one day laid to thy charge.

And in this doing, thou wilt be so prepared, that thou wilt not fear death when he comes. *Amen.*

FINIS.

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